Students' Cultural Background as a Determinant of Various Categories of Social Behaviour

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Abstract

The aim of this research was to assess in which way the cultural background of students should be taken into account working with students as well as the adjustments of school activities by the school management, and what differences are possible to be noticed in regard to their cultural background. The empiric part of the research covered the sample of students of United World College in Mostar, comprising of 124 examinees coming from total of 47 different countries, but wider part of the research covered and comparisons with 67 students of Gymnasia Mostar, in total, the sample consisting of 191 examinees. In this piece of work, only the results considering the characteristics of students of United World College Mostar. Employing of Hofstede's operationalization's of national cultures, the students have been, in respect to culture they come from, grouped according to established dimensions: Individualism – Collectivism, Power Distance index, Uncertainty Avoidance index and Masculinity vs. Femininity. Within separate dimensions the comparisons have been carried out regarding to the level of expressed social distance toward the others, level of empathy, intercultural sensibility, locus of control and the assertion of parental control and emotionality dimension. Using t-test, and descriptive statistics, differences between the students have been stated regarding to considered criteria variables, while Pearson's correlation coefficient was used for variable being in linear relation.

Keywords: students' cultural background, intercultural sensitivity, social distance, empathy, locus of control

Introduction

Contemporary researches are rich with the intentions of establishing a relation between characteristics of culture and personality traits as a member of a culture, although serious scientific critics could be mentioned for the majority of tries of presenting of national characteristics. In essence, it is needed, or challenging at least, to try to establish some of national characteristics (Hofstede, 2001, 2005; Rot, 2008). Certainly, every generalization should lead to dangerous and scientifically inadmissible generalization and stereotypes, but thanking to endeavour being left

behind the American sociologist Riesman, anthropologists Kardiner, Linton, Mead, Inkeles and Levinson, as well as in the area of ex-Yugoslavia Jovan Cvijić, today we have an opportunity to talk about „basic personality structure", „modal personality", „national character starting from personality concept as relatively lasting and organized system of dispositions", and common „psychological characteristics of inhabitants of the Balkan peninsula" (all according to Rot, 2008). Emphasizing the importance of caution with establishment of national characteristics as well as complexity of such kind of research, Inkeles and Levinson (1969, according to Rot, 2008:153) suggest that such researches should be oriented not according to establishing of global personality but some behavioural categories such as: relation to authority, understanding of own self, self-respect, the main forms of anxiety, aggressiveness, the ways of cognitive processing and alike. Cultural background of the examinees has been possible to be examined in various ways, but for the purpose of this research we called upon Hofstede's standpoint (2001, 2005) on national dimensions of culture, social distance, and traditional results by Rotter on locus of control (according to Pennington, 2004; Sue and Sue, 2008). One of the most entire researches of characteristics of cultures national dimensions is one being offered by Geert Hofstede in period from 1967 to 1973, and his researches he appended with those dating from 90s and 2000s. Firstly, these researched had been conducted within the frame of IBM international corporation with basic intention to establish differences arising from various cultures from the aspect of management and organizational culture. Later on, Hofstede had broadened up the understanding of national dimensions to different everyday behavioural standards and functioning within the family upbringing, school, and society in general. In order to determine more as precisely as possible, the characteristics of studied cultures, Hofstede called upon earlier works and researched conducted by Ruth Benedict, Margaret Mead, Alex Inkeles and Daniel Lavinson, developed and with time, modified Values Survey Model dividing 40 countries on the basis of four dimensional scores within 12 clusters. Applying both correlation and factor analyses, Hofstede has succeeded up-to date to collect and compare the results on nearly 90 cultures. For the term *dimension* as an aspect of culture, he decided out of two reasons: empiric measurability in regard to different cultures and ideal types description that are, this way, easier to be understood. In respect to culture characteristics on the basis of researched he had carried out starting from late 60ies up to date, Hofstede produces thesis as the all cultures could be placed into bipolar scales of Power Distance Index, Uncertainty Avoidance Index, Collectivism / Individualism, Masculinity vs. Femininity and Long Term Orientated vs. Short Term Orientated cultures. For the purpose of analysing gathered data within this study, the comparison of national cultures characteristics has shown very appropriate one, also in accordance with suggestions given by Inkeles and Levinson, especially since the research itself had been conducted at the international school United College in Mostar, Bosnia and Herzegovina (here within referred as UWC Mostar) attending by the students from the entire world as the name itself suggests.

The aim of research

Within the scope of a large-scale study of the impact of the International School United World College Mostar to the local community (Alić, Cerić and Habibović, 2017), the importance of cultural background was separately analysed in respect to a sequence of criterion variables such as: the assertion of parents' behaviour, intercultural sensitivity, social distance, locus of control, empathy, the resistance to stress, anxiety and tendency to depressive mood. In theoretical part of the analyses, we leaned upon Hofstede's model of national culture dimensions in a way that we classified the students in regard to cultures they originate from, but at the same time with appreciation of the categorization that the author of this theory Geert-Hofstede (2001, 2005) had established on the basis of large-scale researches. During the results interpretation, it was especially interesting to compare data gained from the previous researches (Alić, Cerić and Habibović, 2013, 2015), in which, using similar instruments, observed different categories of social behaviour of students and youth originating from Bosnia and Herzegovina living in the USA and in some European countries. The aim of this research was to establish in what way a cultural background of students should be taken into consideration working with them, what adjustments are needed from the school management to be done in regard to school activities, and what differences are possible to be noticed among the students in respect to their cultural background.

Methodological scope of research

The research has element of both qualitative and quantitative analyses. In this research, a non-experimental transversal lay out has been used, in which we relied on the interview with single students, focus groups, polling using standardized scales of evaluation, analysing of available historical data of UWC Mostar, analysing of theoretical information and statistical data processing. The empirical part of the research covered a sample of UWC Mostar students comprising od 124 examinees, out of which 75 females, 45 males, while 2 examinees stated to be bipolar-bisexual. Students of UWC Mostar are coming from 47 different countries but the biggest group is that comprising of 39 students coming from Bosnia and Herzegovina. We have stated as the students at UWC Mostar as their mother tongue mentioned 34 different world languages, 55% actively use or consider English to be their second language. By the use of Hofstede's operalisations of national cultures, according to the culture they come from, we grouped students in regard to stated dimensions: Individualism vs Collectivism, Power Distance Index, Uncertainty Avoidance Index, and Masculinity vs. Femininity values. During the research, the following questionnaires were used: a questionnaire on general information of examinees; perception scale of family relationships with 25 items through which the examinees evaluate dimensions of emotionality and control both of mother and father– Alpha Cronbach for mother's emotionality is 0,771, father's emotionality 0, 795, for mother's control 0,898, while Alpha Cronbach coefficient for father's control is 0,967; Empathy scale (Baron-Cohen,

2012) - Alpha Cronbach coefficient 0,837; Intercultural Sensitivity Scale / containing sub-scales: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness (Chen, G.M. & Starosta, W.J. 2000, according to Fritz, Mollenberg, & Chen, 2002) - Alpha Cronbach coefficient is 0,833; The locus of control / externality scale (Bezinovic, 1990) - Alpha Cronbach coefficient is 0,833; Social distance scale; and DASS21-Alpha Cronbach coefficient in this research for anxiety scale is 0,786, stress scale 0,787, and depression scale 0,852. The Alpha Cronbach values had shown for majority of applied questionnaire equally high values as well as in our earlier researches (Alić, Cerić and Habibović, 2013, 2015).

Analyses and interpretation of research results

From the talks with some of employees of UWC Mostar, the assertions of the students of Gymnasium Mostar but also from the citizens, we have noticed numerous examples of differences among students from other countries in regard to specific behaviour of the members of local community. These differences attracted our attention and animated us into more detailed analyses of cultural background of students as a determinant of possible miss / understanding within the situation of cultural contact. The behaviour of students in respect to an attitude toward the authorities, established norms, responsibility take over, competition, independency, or the ability of cooperation with students from other cultures, significally vary from the usual behaviour of young people of this region and is greatly conditioned by cultural partakes that characterize the students. It is also noticed as students from some cultures are not able to function together, i.e. students coming from cultures being competitively directed in prospect to others have problems whenever they have to cooperate within same groups. In regard to the evaluation of emotionality dimension and father and mother control respectively, we employed the scale of perception of family relationships, and in regard to the results gained above and under arithmetic mean, we have grouped the results of examinees into four parental styles: authoritative (high and balanced level of emotionality and control), permissive /high emotionality and low control), authoritarian (low emotionality and high control), and indifferent (low emotionality and low control of parental behaviour). Naturally, the perception of parental emotionality and control should be observed in compliance to the perception of parental role the examinees had already adapted in their culture background and in this matter, numerous parental behaviours could be valued as authoritarian in one culture but in other as authoritative.

For instance, Arabs would call the education *terbijeh*, which in simplified and free translation would signify the education/upbringing of soul in regard to compliance and spiritual slavery with the final goal of serving God. In the logic of English language, this term could not be literally translated without „unpack of cultural mental software" keeping in mind that education/upbringing in Arabic culture is based on religious and philosophical foundations which nourishes different system of beliefs

and values in that culture. Similarly, we can determine ourselves toward the dimensions of control and attention due to differences comprising from diversities formed within the cultural programming of the members of different cultures. While in the USA literal usage of the term *control* would provoke negative connotations, in Asian cultures, *control* and *training* could be considered as an integral part of enculturation. In these cultures, the accent is upon spiritual maturation based on the values and beliefs that are differently defined in the West. Along with that, it is important to emphasize as the typology of parental styles could never be considered as static category since the perception of authoritative parenthood significally changes with members of Chinese, Japanese and Arabic cultures living in Europe and in the USA, therefore, a conclusion imposes as the usage of these terms has primarily socio-cultural context (Alić, 2012:209).

Taking into consideration that we had previously established the significant connection between cultural background of students and their readiness for cultural contact, we checked up to which extent the students' cultural background could be related with the sequence of considered criterion variables. Clearly, it is rare opportunity to analyse the members of different cultures, so such possibility and access to examinees coming from numerous different cultures, has been special research challenge. For this part of our analyses we used the suggestions of Alex Inkeles and Daniel Levinson on the possibilities of study the number of behavioural categories, and Hofstede's model of national dimensions of cultures in a way we classified students according to the cultures they originate, but taking into appreciation the operationality of national cultures being established by Geert Hofstede the author of this theory after his vast research work. In this way, the students coming from 47 countries have been included in this research being grouped according to established dimensions: Individualism vs Collectivism, Power Distance, Uncertainty Avoidance, and Masculinity vs. Femininity values. The position of each culture studied is presented in charts in Figure 1. and Figure 2.

We have carried out the calculation of connection of the observed criterion variables by using Pearson's coefficient of correlation, taking into consideration they are on interval or ratio measurement scale that are in linear correlation. Using Pearson's correlation coefficient, possible correlations are checked up between the variables: evaluation of emotionality and control dimensions of father and mother, level of social distance, empathy, intercultural sensitivity, inclination to anxiety, depressive moods, stress, as well as national dimensions of culture.

Figure 1. The overview of Power Distance Versus Individualism/Collectivism (adapted according to: Hofstede, 2005:83.)

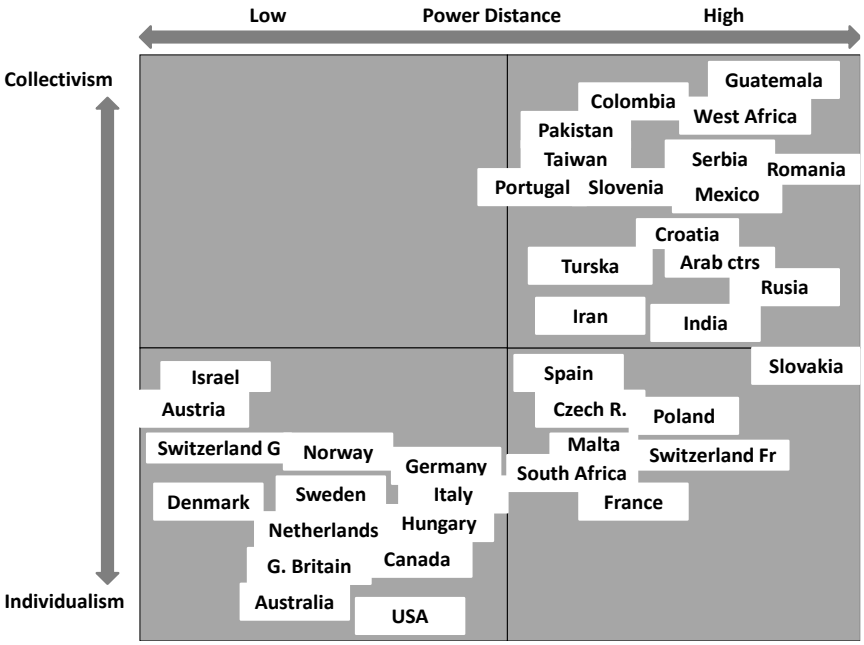
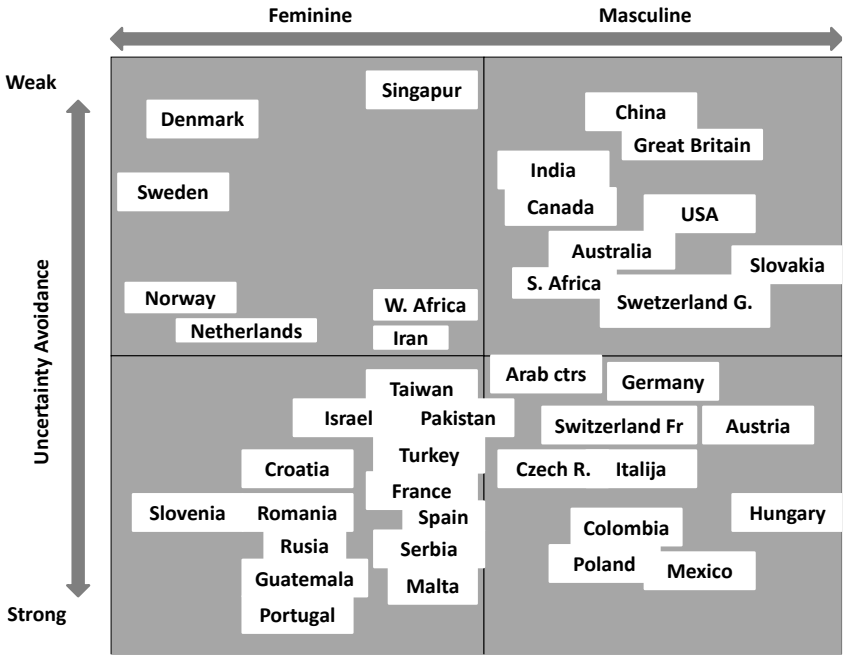


Figure 2. The overview of Masculinity/Femininity Versus Uncertainty Avoidance (adapted according to: Hofstede, 2005:187.)



It is affirmed that in respect to the evaluation of mother's emotionality there are no statistically significant differences in regard to national dimensions of the culture, (Table 1.).

Table 1. Extract from correlation matrix for dimensions of parental emotionality, parental control and cultural dimensions

Scales		Individualism vs. Collectivism	Power distance index	Masculinity vs. Femininity values	Uncertainty avoidance index
Dimension of mother emotionality	Pearson Correlation	.026	-.016	-.018	-.052
	Sig. (2-tailed)	.775	.859	.845	.577
	N	119	119	119	119
Dimension of mother control	Pearson Correlation	.262**[1]	.285**	.289**	.133
	Sig. (2-tailed)	.004	.002	.001	.150
	N	119	119	119	119
Dimension of father emotionality	Pearson Correlation	.202*[2]	.018	.072	.045
	Sig. (2-tailed)	.033	.852	.454	.641
	N	111	111	111	111
Dimension of father control	Pearson Correlation	.131	.229*	.240*	.181
	Sig. (2-tailed)	.170	.016	.011	.058

Regardless to cultural differences, the examinees highly evaluate mother's emotionality. The differences are visible in control mother's behaviour where the correlation at level P >0,01 has been noticed with examinees coming from collectivistic cultures (r=0,262; p=.004), but controlling mother has been evaluated to a higher extent by examinees coming from high power distance index (r=0,285; p=.002), and examinees from cultures in which femininity is more emphasized (r=0,289; p=.001). Statistically significant correlation at level P<0,05 (r=0,202; p=.033) has been noticed with the evaluation of father's emotionality coming from collectivistic cultures. In regard of father control dimension, correlation at level P<0,05 has been noticed with examinees from power distance index (r=0,229;

[1] *. Correlation is significant at the 0.05 level (2-tailed).
[2] **. Correlation is significant at the 0.01 level (2-tailed).

p=.016) as well as with the examinees coming from the cultures where femininity values are more emphasized (r=0,240; p=.011).

In Table 2., an extract from correlation for national dimensions of culture and observed criterion variables, empathy, locus of control, intercultural sensitivity, inclination to depressive and anxiety moods and the resistance to stress have been shown.

Table 2. Extract from correlation matrix for national culture differences and observed criterion variables

Scales		Individualism vs Collectivism	Power distance index	Masculinity vs. Femininity values	Uncertainty avoidance index
Social distance	Pearson Correlation	-.289**[1]	-.289**	-.165	-.194*[2]
	Sig. (2-tailed)	.003	.003	.093	.048
	N	104	104	104	104
Empathy	Pearson Correlation	-.155	-.167	-.084	-.189*
	Sig. (2-tailed)	.097	.074	.370	.042
	N	116	116	116	116
Locus of control	Pearson Correlation	.205*	.226*	.220*	-.051
	Sig. (2-tailed)	.026	.014	.017	.582
	N	118	118	118	118
Intercultural sensitivity	Pearson Correlation	-.244**	-.180	-.117	-.068
	Sig. (2-tailed)	.008	.051	.207	.467
	N	118	118	118	118
Depressiveness	Pearson Correlation	.128	.184*	.077	.104
	Sig. (2-tailed)	.167	.046	.410	.261
	N	118	118	118	118
Anxiety	Pearson Correlation	.139	.205*	.091	-.080
	Sig. (2-tailed)	.133	.026	.326	.392
	N	118	118	118	118
Stress	Pearson Correlation	.143	.147	.129	.048
	Sig. (2-tailed)	.122	.113	.163	.603
	N	118	118	118	118

Statistically significant correlation between the level of social distance at P<0,01 has been noticed at examinees coming from individualistic cultures (r=0,289; p=.003), the

[1] *. Correlation is significant at the 0.05 level (2-tailed).

[2] World Economic Forum, 2006, Global Competitiveness Report 2006-2007, p.26

examinees coming from low power distance index (r=0.289; p=.003). Also, a significant correlation at level P<0,05 in relation to lower social distance is noticed with examinees coming from cultures of low uncertainty avoidance index (r=0,194; p=.048). The previous correlations confirm the expectations as cultural background has strong impact to social distancing and building up ex-group relations. The correlation between the level of empathy and national dimensions of culture has been noticed only in regard to dimensions of uncertainty, on level P<0,05 (r=0.189; p=.042), while the examinees coming from low uncertainty avoidance index cultures gain somehow higher scores on empathy scale. We assume that such difference could be attributed to differences in early attributions of children's' behaviour knowing as in cultures with low uncertainty avoidance index a smaller usage of negative and obtrusive attribution. Correlations between externality of locus of control and cultural dimensions at level P<0,05 are found with examinees coming from collectivistic cultures r=0,205; p=.026), cultures of high power distance index (r= 0,226; p=.014), and cultures in which femininity values are emphasized (r=0,220; p=.017) from which it could be stated as the examinees coming from these cultures incline to external locus of control.

In respect to intercultural sensitivity, statistically significant correlation at level P<0,01 has been found with examinees from individualistic cultures only (r=0,244; p=.008).

The inclination to depressive moods is more pronounced with examinees coming from higher power distance index at level P<0,05 (r=0,184), while the inclination to anxiety is also statistically significant at level P<0,05 (r=0,205; p=,026) with examinees coming from cultures of higher power distance index. These data could be related to the fact that the students coming from cultures of higher power distance after coming to the new culture, have far more difficulties to integrate into new context.

The connection between social distance, locus of control, depressiveness, anxiety and stress shows a dependence, extroversion and building up ex-group relations with students from individualistic cultures of low power distance and low uncertainty avoidance index. Unlike of students from collectivistic, students from individualistic cultures are more directed to outer groups that was also explained in literature as a characteristic of individualistic cultures. Higher level of inter-group interaction in collectivistic cultures, differences in building up inner and outer group relations effect to social distance, intercultural sensitivity, a concept of mental health, but also to the estimation of the importance of parental dimensions. Although there is a correlation on the scales of depressiveness, anxiety and stress only between depression and anxiety with examinees coming from the cultures of higher power distance, it is noticeable that students from collectivistic cultures on these scales gain higher scores that could be explained by social context they presently reside – it favours to higher

extent to the students from collectivistic social context, but they do not get it sufficiently.

As a continuation of the analyses we present comparisons between the level of expressing the social distance, locus of control, empathy and intercultural sensitivity, for all poles of national culture dimensions respectively.

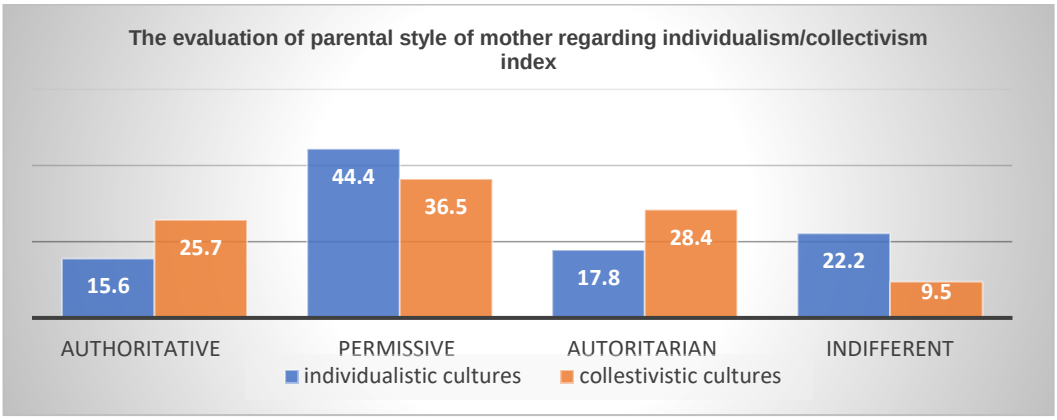
Dimension individualism – collectivism

Hofstede considers dimensions individualism versus collectivism in opposed terms of defining the relationships among individual and community, and those relationships differ considering the nature of social structure, development of sense of belonging to the community but also a positioning of own, individual comprehension related to the community. Within this dimension, as Hofstede says, individualistic cultures promote the concept in which everybody should firmly grasp the destiny in its own hands, so the individual efforts build into the integrity of social system, while collectivistic cultures are more inclined to subject of the individual to community, acceptance of common destiny and relying on each other. The differences in defining and everyday practical living of cultural practices are recognizable in the field of children upbringing rituals, symbols the members of cultures use on everyday basis, but also in determination towards the parents and other important persons. Thus, the practice of upbringing and education of children in collectivistic cultures puts an accent on subordination to the group or collective, because of what are more present strategies modelling the concept of shame. In individualistic cultures, it is emphasized to rely on own potential, endeavour, self-initiative and generally speaking, higher responsibility and feeling of own control of events and activities.

Such ritual symbolic solutions if formed by the usage of a language. In English, first person in singular is written with capital letter "I", while Hofstede, referring to Chinese-American anthropologist Francis Hsu (2005:93), says that the closest word in Chinese for the first person singular – "Ren" that besides the individual also includes the entire social-cultural surrounding an individual lives in, so the individual being introduced to others actually introduces to entire primary social circles.

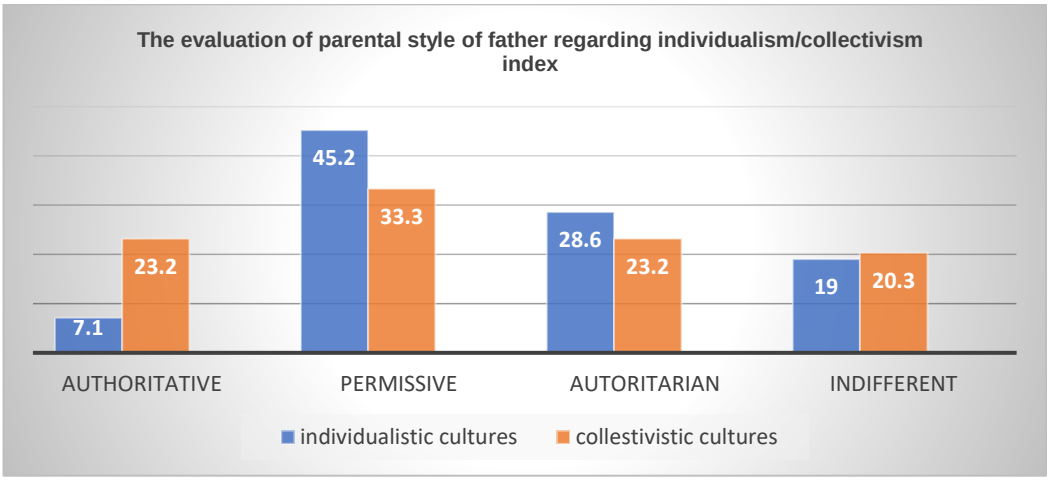
Non-adaptability to the local culture in regard to all variables that influence on the perception of UWC Mostar in the eyes of local community we have checked whether the students are coming from either individualistic or collectivistic cultures. From Figure 3., it is visible as students coming from individualistic cultures evaluate mother in higher extent as permissive (44.4%), indifferent (22.2%), while students coming from collectivistic cultures, evaluate in high percentage authoritativeness (25.7%) and authoritarianism (28,4%) of mother.

Figure 3. Differences between evaluation of parental style of mother regarding dimension individualism/collectivism index



The examinees coming from individualistic cultures significantly evaluate father as being permissive (45.2%) and indifferent (19%) than the children coming from collectivistic cultures. At the same time, much more authoritativeness (23,2%) has been evaluated with the examinees from collectivistic cultures, contrary to only 7,1% authoritative fathers in individualistic cultures (Figure 4.).

Figure 4. Differences between evaluation of parental style of father regarding dimension individualism/collectivism index



The examinees coming from both cultures almost equally consider father and mother being permissive, but the authoritativeness of father in relation to mother's has been far higher evaluated with examinees from individualistic cultures although there are no statistically significant difference among students in regard to evaluation of mother's behaviour, the difference is clear to be noticed in respect to extent of presence of parental strategy according which in individualistic cultures a high

emotionality is dominant, but low control, while in collectivistic cultures a controlling behaviour of mother is more present. The continuation of the analyses brings the comparisons between the level of social distance expression, locus of control, empathy and intercultural sensitivity. In Table 3. it is visible as the differences are noticed between the all variables considered, except for the level of empathy.

Table 3. Differences between criterion variables regarding dimension individualism vs. collectivism

Scales	National dimension of culture	N	M	δ	SE M
Social distance	Individualism	43	8.02	1.472	.224
	Collectivism	61	6.74	2.469	.316
Locus of control	Individualism	45	17.0000	4.90825	.73168
	collectivism	73	19.2603	5.51772	.64580
Empathy	Individualism	44	47.48	11.987	1.807
	Collectivism	72	43.75	11.405	1.344
Intercultural sensitivity	Individualism	45	102.2889	6.53530	.97422
	Collectivism	73	97.1781	11.52936	1.34941

t-test I - K	t	df	p
Social distance	3.051	102	.003
Locus of control	-2.316	116	.023
Empathy	1.675	114	.097
Intercultural sensitivity	2.714	116	.008

Higher interaction in collectivistic cultures, differences in building inner and outer group relations effect on social distance, intercultural sensitivity, a concept of mental health but also on the evaluation of the importance of parental dimensions. All of these variables according to their aftereffect are of importance for the total influence that school through its employees and students gains in regard to local community, but also the influence that through the organizational school culture and activities affect the students at UWC. This is confirmed by proportions obtained by t-test.

Social distance is statistically significantly lower with students from individualistic cultures at level p<0,01 (r=.003, df=102). The difference is noticeable when we compare it with average score, thus with students from individualistic cultures it is 8.02 with SD 1.472, while with students from collectivistic cultures it is 6.74, and SD 2.469. Students from collectivistic cultures show statistically higher evaluation for dimension of mother control at level p<0,01 (r=.002, df=117). Students from

collectivistic cultures show statistically higher evaluation for dimension of emotionality of father at level p<0,05 (r=.003, df=109). Although there are no statistically significant differences, it is interesting comparing the average scores to notice as students from collectivistic cultures consider of greater importance dimensions of emotionality of mother also and father control that confirms the thesis on importance of appreciation of cultural differences in building up the relationships, and differences leading from it in regard to evaluation of social distance and intercultural sensitivity as well as variables being important as criteria in the process of accepting or rejecting the others.

There is statistically significant difference in inclination to external locus of control. Namely, we notice that at level p<0,05 (r=.023, df=116) students from individualistic cultures incline to internal, but students from collectivistic cultures incline to external locus of control. Although, there are no differences in regard of empathy, it is noticeable that students from individualistic cultures gain higher scores on empathy scale. In respect to sub-scales of intercultural sensitivity, statistically significant difference has been found at sub-scale of interaction concernment at level p<0,01 (r=.003, df=116), sub-scale of appreciation of cultural differences at level p<0.05 (r=.042, df=116) and sub-scale of interaction kindness at level p<0,01 (r=.002, df=116) in favour of the students from individualistic cultures. Also, a statistically significant difference in noticeable at level p<0,01, (r=.008, df=116) in respect to entire intercultural sensitivity in favour of students from individualistic cultures.

On the scales of depressiveness, anxiety and stress there are no statistically significant differences, but it is noticeable that students from collectivistic cultures gain higher scores that could be explained by social context they presently reside at – it more favours to students from individualistic cultures. Students used to pursue the elements of collectivistic social context but they do not get it sufficiently. That brings us to conclusion as, generally speaking, organizational culture of UWC inclines to partakes of individualistic cultures, and in such circumstances students from individualistic cultures cope much easier.

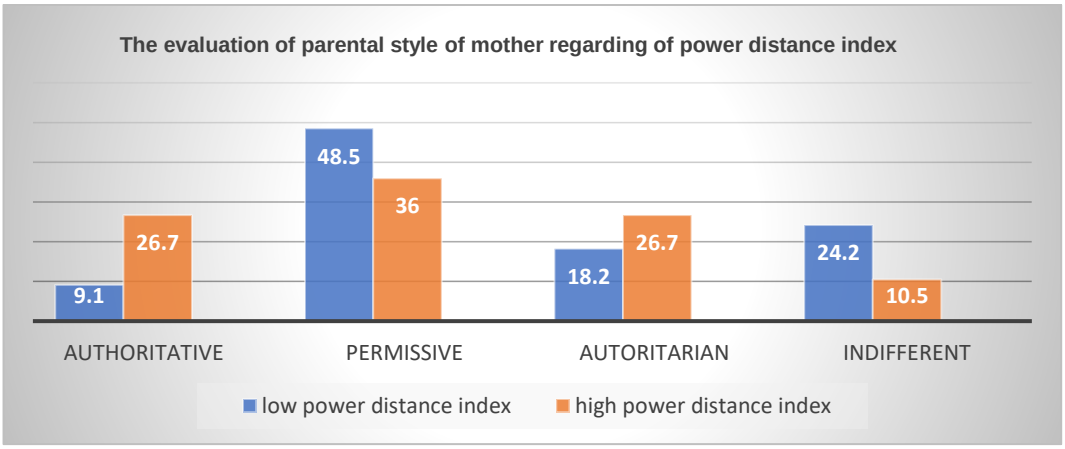
Dimension of power distance index

Defining the extent of power distribution (in a family, school, organization, society...) is diametrically opposed within cultures of high and low power distance index. So, in cultures with highly emphasised power distance index, education of children is directed to obedience, subduing, resigned appreciation of authority of superiors, grownups and older. The all relationships are based upon the principle submissive – superior so in cultures where relationships are defined in this way, it is accepted as cultural norm from all participants. In cultures with high distance power index are dominant autocratic leadership, patronizing and commandment, thus an abuse of power is often. Opposing to such, in cultures with low index of power definition an inclination to equality, bigger freedom of individual choices, earlier becoming independent or appreciation of choices of every single individual are present.

Hofstede brings as in such cultures a participative or democratic style are dominant ones, directing and inducing, negotiation and persuasion, thus the abuse of power is rare one. A need for independency in cultures with low power distance index is very early programmed into *mental software* of children.

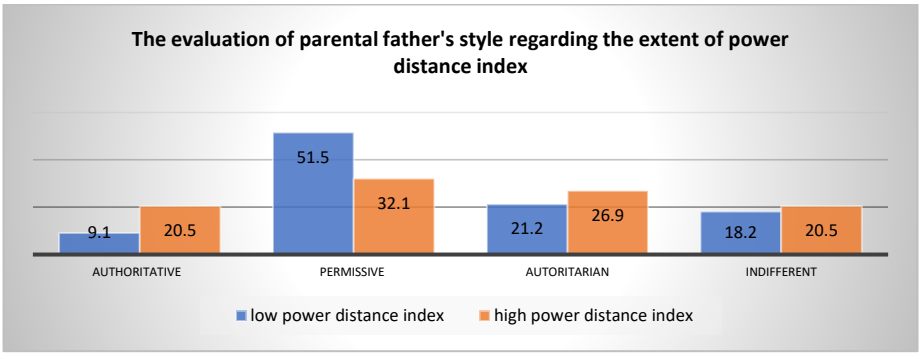
Dimensions of power distance index are noticeable in all institutions of society. Family structure and communication, and architectural layout of homes family live in, architecture of schools, classroom layout, forms and methods of learning as well as the relationship between teachers and students vary in accordance to the extent of defined power. Judging by the distribution of the results of evaluation on parental mother's behaviour and in cultures of low power distance index, far more represented are permissive (48,5%) and indifferent (24,2%) styles, while in cultures of high power distance index noticeably higher evaluations are of authoritativeness (highly expressed balance of emotionality and control (26,7%) and authoritarianism – high control, low emotionality (26,7%) (Figure 5.).

Figure 5. Differences between evaluation of parental style of mother regarding dimension of power distance index



In cultures of low power distance index, a father has been evaluated in significantly higher percentage as permissive (51,5%), but in indifferent (18,2%), while, as expected, in cultures of high power distance index authoritativeness (20,5%) and authoritarianism of father (26,9%) are being significantly higher evaluated. (Figure 6.).

Figure 6. Differences between evaluation of parental style of father regarding dimension power distance index



Such results are in accordance with the expected and statistically significantly different at level of 5%, so it is possible to conclude as the cultural programming of *mental software* in respect to relations to authority and cultures of low power distance index significantly impact on low controlled parental behaviour, and consequently also to expected relationship towards authority with children coming from such cultures. In respect to comparisons of key criteria variables, using t-test the differences in regard to all variables, except for the extent of empathy has been stated. (Table 4.).

Table 4. Differences between criteria variables regarding dimension power distance index

Scales	Power distance	N	M	δ	SE M
Social distance	Low	32	8.22	1.263	.223
	High	72	6.85	2.395	.282
Locus of control	Low	33	16.4545	4.99431	.86940
	High	85	19.1529	5.37079	.58254
Empathy	Low	32	48.31	13.010	2.300
	High	84	43.96	11.036	1.204
Intercultural sensitivity	Low	33	102.0606	7.30984	1.27248
	High	85	97.9882	10.95064	1.18776

t-test of Power distance index	t	df	p
Social distance	3.051	102	.003
Locus of control	-2.578	116	.012
Empathy	1.803	114	.074
Intercultural sensitivity	1.970	116	.050

Social distance is statistically significantly lower with students coming from cultures of low power distance index at level p<0,01 (r=.003, df=102). The difference is notable when we compare it with average score gained, so with students coming from cultures of low power distance index is 8,22 with SD 1.263, but with students coming from cultures of higher power distance index is 6.85, and SD 2.395. Students from cultures of higher power distance index statistically highly evaluate dimension of mother's control at level p<0,01 (r=.006, df=109). There is no statistically significant difference at empathy extent although a higher score has been visible with students coming from cultures of low power distance index. There is statistically significant difference in regard of inclination to external locus of control. Namely, we notice as at level p<0,05 (r=.012, df=116) students of low power distance cultures incline to internal, but students from higher power distance index incline to external locus of control. In respect to sub-scales of intercultural sensitivity, statistically significant difference has been found at scale of interactivity engagement at level p<0,05 (r=.013, df= 116) and sub-scale of interactivity attentiveness at level p<0,01 (r=.010, df= 116) in favour of students from cultures of low power distance index. Also, statistically noticeable is difference at level p<0,05 (r=.050, df=116), in regard of entire intercultural sensitivity in favour of students from low power distance index. On scales of depressiveness and anxiety we could notice statistically significant difference at level p<0,05 (r=.019, df=116) in regard to inclination to depressiveness, and at level p<0,05 (r=.014, df=116) in regard to inclination to anxiety, meaning that students coming from higher power distance index cultures are more inclined to depressive and anxiety conditions. This refers to possible conclusion as the entire organizational culture of UWC Mostar is closer to students coming from cultures of low power distance index, and less favours to students coming from high power distance index cultures. It is also possible to conclude that these data indicate eventual affinity on one side as well as the attitude to cultural norms that build up the entire relationships as at school, so at the school board.

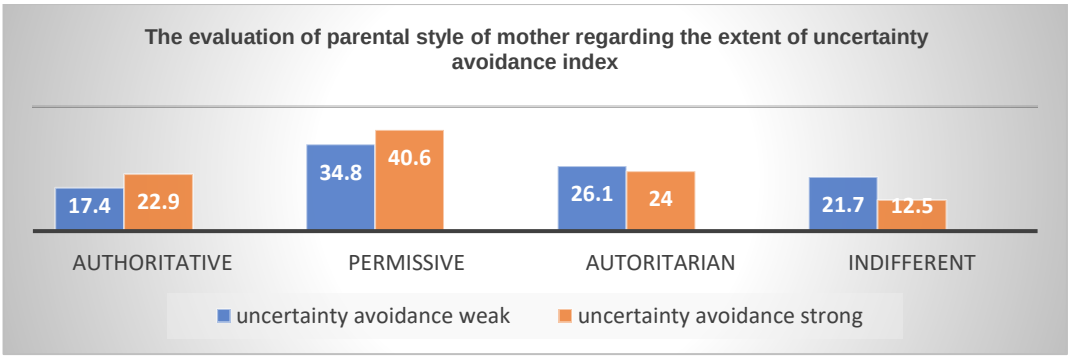
Uncertainty avoidance index

Disapproval or affirmation of boundaries of freedom and security are the integral part of repertory parental children disciplining starting with early age. A disapproval of initiative is a way of direct impact to will traits and when the will is affirmed, then it has to serve of accuracy and meticulousness. This way, in cultures of high power distance index contrary to uncertainty, the concept of absolute truth is developed which rests upon certain premises and if we follow it without prior examination and curiosity, the success will not be failed. Contrary to this, in cultures with low uncertainty avoidance index an exploring and tasting of own success that often means a risk take over and personal responsibility.

According to Hofstede (2005:174), it reflects upon the readiness of risk take over and everyday routine change taking into consideration a dominant presence of /non/ avoidance of uncertainty. Permissive style is the most present in cultures of high

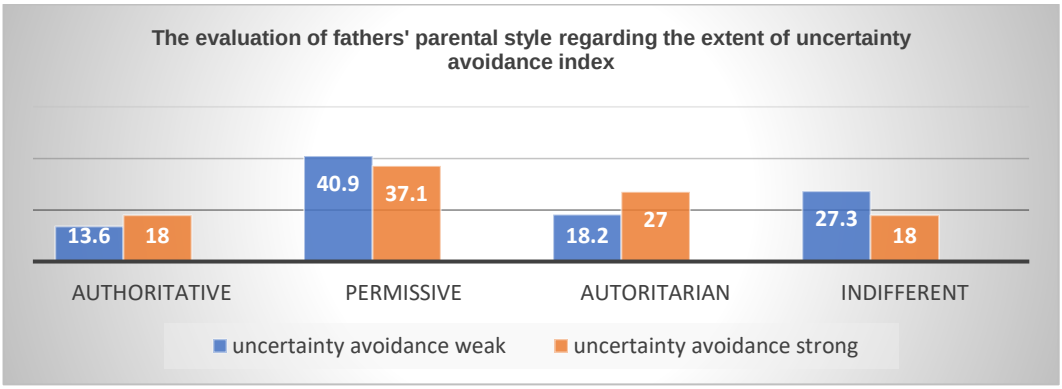
uncertainty avoidance index (40,6%), more emotionality affects to somehow more emphasized authoritative style of upbringing (22,9%), while in cultures of low uncertainty avoidance index there is more over-estimated indifferent parental behaviour (21,7%) (Figure 7.).

Figure 7. Differences between evaluation of parental style of mothers regarding dimension uncertainty avoidance index



The examinees from low uncertainty avoidance cultures, in percentage, evaluate somehow higher permissiveness (40,9%) and indifferentness of father (27,3%), while authoritativeness (18%) and authoritarianism (27%) and somehow over-estimated in cultures of high uncertainty avoidance (Figure 8.).

Figure 8. Differences between evaluation of fathers' parental style regarding dimension uncertainty avoidance index



Obviously that the rise of permissiveness also in cultures of high uncertainty avoidance index could be related to global tendency of impact upon parents in a sense of suggesting of higher expression of emotions, but competency that depends on expressing of carefulness as a consequence has lowering down of controlling behaviour out of fear the expressed authoritativeness could negatively reflect upon children development.

The comparison of t-test showed statistically significant difference at level p<0,05 in regard to expressing the social distance and empathy (Table 5.).

Table 5. Differences between criteria variables regarding dimension of uncertainty avoidance

Scales	Uncertainty avoidance	N	M	δ	SE M
Social distance	Low	22	8.09	2.022	.431
	High	82	7.05	2.205	.243
Locus of control	Low	23	18.9565	6.06389	1.26441
	High	95	18.2632	5.23534	.53713
Empathy	Low	22	49.73	10.920	2.328
	High	94	44.10	11.697	1.206
Intercultural	Low	23	100.5217	10.57385	2.20480
Sensitivity	High	95	98.7895	10.13829	1.04017

t-test Uncertainty avoidance	t	df	p
Social distance	2.002	102	.048
Locus of control	.552	116	.582
Empathy	2.057	114	.042
Intercultural sensitivity	.729	116	.467

Social distance is statistically significantly lower with students from cultures of low uncertainty avoidance index at level p<0,05 (r=.048, df=102). The difference is notable when we compare it with average gained score, so with students from cultures of low uncertainty avoidance index is 8.09 with SD 2.022, and with students from cultures of high uncertainty avoidance index 7.05, and SD 2.205.

Students from cultures of low uncertainty avoidance gain higher scores on empathy scale, so we find here a statistically significant difference at level p<0,05 (r=.042, df=114). There is also statistically significant difference at sub-scale of interaction attentiveness at level p<0,05 (r=.050, df=116) in favour of students from cultures of low uncertainty avoidance that is, at the same time, the only difference within considered field of intercultural sensitivity. In respect to other variables, this dimension of national culture is of no great importance.

Dimension masculinity –femininity values

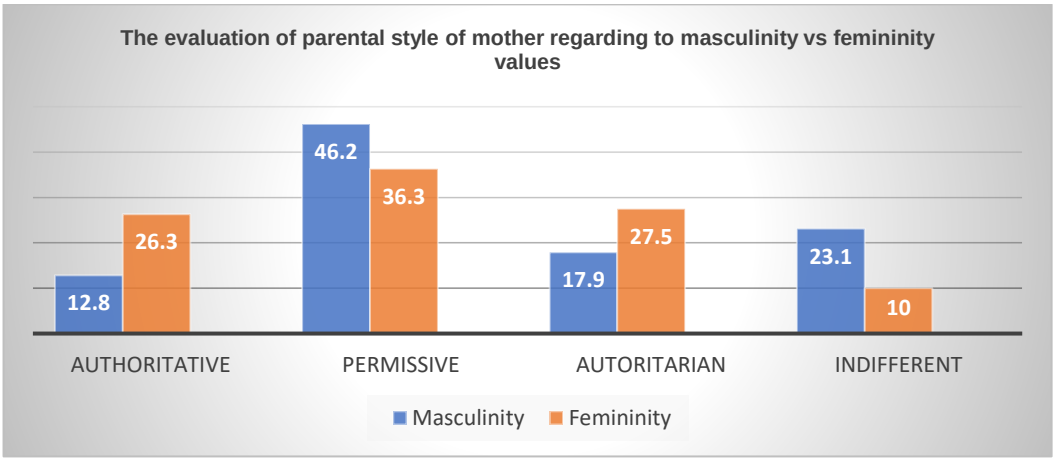
According to Hofstede, by identification with sex roles a mental software of masculine and feminine values is programmed. But, masculinity vs femininity values as cultural

dimensions must not be identified with domination of either sex, but sex itself symbolises some attributes.

So, in cultures with dominant masculine values, results, prestige, money and aggressiveness (contentiousness) are appreciated unlike those with dominant feminine values where social position, development of adequate emotional relations, as well as the ability for forgiveness and sympathy are appreciated. When masculine ideals are dominant ones, competence, rivalry, market and economical advantage or calculation are in the first plan. Such life philosophy is emphasized even with family planning and children upbringing. So, it is possible that one culture affirms individuality, self-confidence, independency (individualism and low power distance index), but simultaneously the masculine values of domination and rivalry, along with the part of feminine population can promote masculine dimension. Because of that, Margaret Mead has established that in the USA a sexual attraction rises at males towards successful women, but in a case of failure, the attraction falls down in a contrariwise manner. At the same time, in individualistic cultures where masculine values are affirmed, greater is a number of single mothers who decided to rise their children without any support and relying on males.

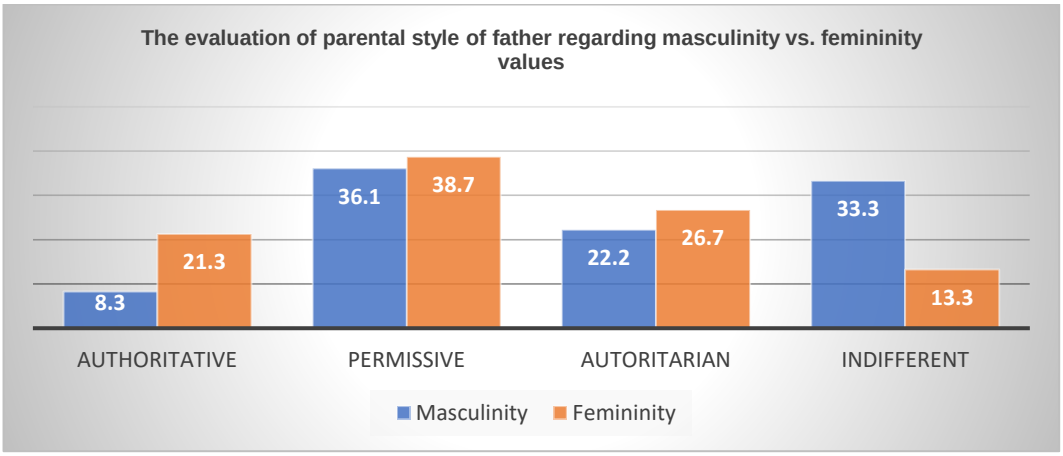
A descriptive account of evaluation of parental style of mother showed that in cultures with emphasized masculine values much more permissiveness (46,2%) and indifferent (23,1%) of parental behaviour. (Figure 9).

Figure 9. Differences between evaluation of parental style of mother regarding to masculinity vs. femininity values



From the differences in evaluation of dimensions of emotionality and controlling father, among examinees, the attention is pointed out especially to emphasized evaluation of indifference of father (33,3%) in cultures with pronounced masculine values (Figure 10.).

Figure10. Differences between evaluation of parental style of father regarding masculinity vs. femininity values



Data that in cultures where much more attention is given to emotional relationships but less to competition and market competition far more authoritative (21,3%) (in relation to 8,3% in cultures of masculinity values) and authoritarian (26,7%) parenthood, fits in Hofstede's descriptions of this national dimension (Figure 10.).

As it is visible from Table 6. in which the differences between criteria variables regarding dimension masculinity vs. femininity values are presented, there is no difference in regard to social distance as well as the entire intercultural sensitivity. By additional check-up (that are not mentioned in table) a significant statistical difference has been noted in evaluation of mother's control dimension at level $p<0,01$ ($r=0.000$, $df=117$) and father control $p<0,01$ ($r=.003$, $df=109$ in favour the students coming from cultures where feminine values are dominant ones.

Table 6. Differences between criteria variables regarding dimension masculinity vs femininity

Scales		N	M	δ	SE M
Social distance	masculinity vs	37	7.76	1.949	.320
	femininity.	67	7.00	2.296	.281
Locus of control	masculinity vs	39	16.7179	5.10907	.81811
	femininity.	79	19.2278	5.35640	.60264
Empathy	masculinity vs	37	46.59	11.805	1.941
	femininity.	79	44.49	11.694	1.316
Intercultural sensitivity	masculinity vs	39	100.8205	8.25856	1.32243

	femininity.	79	98.2911	10.98852	1.23630

t-test M-F values	t	df	p
Social distance	1.695	102	.093
Locus of control	-2.470	116	.016
Empathy	.899	114	.370
Intercultural sensitivity	1.270	116	.207

There is statistically significant difference in regard to inclination to external locus of control. Namely, we notice as at level p<0,05 (r=0.16, df=116) students coming from cultures with dominant feminine values incline to external, but students coming from masculinity values incline to internal locus of control.

On sub-scales of intercultural sensitivity, a statistically significant difference has been found on sub-scales of interaction engagement at level p<0.05 (r=.003, df=116) and sub-scale of iinteraction attentiveness at level p<0,05 (r=.014, df=116) in favour of students coming from cultures with dominant masculinity (data have not been shown in table). It means that it is expected from students coming from cultures of competition, rivalry, struggle for primacy to have higher level of readiness to participate, but also higher level of reciprocity and circular stimulating during the interaction.

Final discussion

Researchers from these regions rarely get an opportunity to analyse the members of different cultures, so the possibility and admission to the examinees coming from 47 different countries has been special research challenge. For this research, we used the suggestions of Alex Inkeles and Daniel Levinson on possibilities of studying a certain number of categories of behaviour of members of different cultures, as well as Hofstede's model of national dimensions of culture. In regard to evaluation of emotionality and parental control, it was notices that examinees coming from individualistic cultures, cultures of low power distance index, low uncertainty avoidance index and cultures with stressed masculinity values consider their parents to be far more permissive, but also indifferent ones. Somehow higher extent of evaluation of father's control is expressed by examinees coming from collectivistic cultures, cultures of high power distance index, high uncertainty avoidance index and cultures with emphasized femininity values. The students attending the international school choosing an early separation and distance from prime social entity, coming from families in which, regardless to cultural specificity, somehow more liberal rules are practiced, they statistically prove that the majority of students have evaluated their parents as permissive ones (low control but high emotionality). The connection between social distance, locus of control, depressiveness, anxiety and stress shows the dependence on extroversion and building up ex-group relations with students coming from individualistic, cultures of low power distance index and low uncertainty avoidance index. Unlike the students from collectivistic, students from individualistic

cultures are far more directed to external groups. A higher level of inter-group of interaction in collectivistic cultures, and differences in building up of inner and outer-group relations, effect on social distance, intercultural sensitivity, concept of mental health, but also on evaluation of the importance of parental dimensions. Correlation between locus of control and cultural dimensions have been found with the examinees coming from collectivistic cultures, cultures of high power distance index and cultures with stressed femininity values. Thus, it is possible to state that examinees coming from these cultures incline to external locus of control. Although on scales of depressiveness , anxiety and stress there is correlation only between depression and anxiety with examinees coming from cultures of high power distance index, it is noticeable that students coming from collectivistic cultures on these scales gain higher scores that could be explained by social context they presently reside –it favours in great extent the students coming from individualistic cultures, the students used to collectivism search for the elements of collectivistic social context, but they do not get it in satisfactory sense.

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